

SUBJECT: Metropolit SLIPYI

SECRET

DATE: 15 Aug 1963

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1. According to the Source, during the lifetime of the late Pope, the Vatican concluded that communism was definitely not a temporary phenomenon and was going to sustain and to last. Hence some modus vivendi with it became mandatory for the Catholic Church and the late Pope had initiated a new policy towards the communism in general, and the Soviet Union and Eastern Europe in particular, based on this premise.

2. Within the framework of the new Vatican policy the late Pope planned to establish an understanding with Moscow a Patriarchate in Kiev. The talks on the subject that were already taking place between the Kremlin and the Holy See were interrupted by the Pope's death. During those talks Moscow should have indicated that it was against Slipyi's nomination for the Patriarch of the Ukraine in Kiev.

3. The new Vatican policy was bound to introduce some very far-reaching changes in its attitude toward the Soviet Union aiming at real coexistence based on mutual tolerance and important concessions. After Pope's death Khrushchev ^{reportedly} should have said that the former needed only 3 more months to implement basically his new policy.

4. The arrival of Metropolit SLIPYI in Rome is also to be considered as an act of Moscow within the new course of relations between the Kremlin and the Vatican. Metropolit SLIPYI arrived on ^{Soviet} diplomatic passpost which had to enhance his "official status" and thus to guarantee his maneuverability by relieving him of technical requirements obligatory for normal Soviet citizens abroad. It is also

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possible that Metropolitan SLIPYI brought some important messages and authorizations from the Soviet government to the late Pope. This could be also substantiated by the behaviour of the Metropolitan. The latter acts as a loyal Soviet citizen. At the recent ordain-ceremony performed by the Metropolitan ~~in Rome~~, two representative of the Soviet Embassy in Rome invited by the Metropolitan himself, were present and he referred to them in his sermon as "to those among us who do not believe in God". It is also known that Metropolitan is in regular contact with the Soviet Embassy in Rome.

5. Metropolitan's behaviour as a loyal Soviet citizen does not inflict his position as Ukrainian Catholic patriarch. It is known that he categorically demanded from the Soviet government the re-institution of rights of the Greek-Catholic church in the West Ukraine and of his own ~~rights~~ status as Lvov-Metropolitan.

6. The future position of Metropolitan is unknown. It will mainly depend on the policy of the present Pope. SLIPYI'S word as counsel counts very much in the Vatican at the present but on the other hand after Pope John's death he felt so depressed that he contemplated to return at once to the Soviet ^{Union}. During last meeting with the late Pope, when Metropolitan was called to him, John the XXIII was unconscious and did not convey to Slipyi what he wanted to.

7. As for the time being the Metropolitan is continuing his efforts to establish the Ukrainian Patriarchate and to organize a Theological Academy in Rome, partially affiliated with Gregorianum. It is also known now that SLIPYI after his Bishop-ordination has become a member of Studyty-order and is going to re-establish this order in Rome by ~~collecting~~ ^{gathering} all Ukrainian studysts all over the world.

8. In his behaviour as a loyal Soviet citizen Metropolitan resembles Bishop BUKATKO of Yugoslavia. The latter acts also as a loyal Yugoslav citizen and on his missions abroad remains in regular contact with Yugoslav diplomatic representatives. Thus, when in Canada he was proposed by the Yugoslav Ambassador to use Embassy's

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limousine and had to refuse it politely by pointing out that as a guest he had to avail himself of a local Diocesan car.

Bishop BUKATKO maintains good relations with the Yugoslav government and he was chosen by TITO to smooth out the differences between the Vatican and Belgrade. As such BUKATKO represented also all Roman Catholic bishops in Yugoslavia.

9. While in the Soviet Union Metropolitan SLIPYI was maintaining contact with his hierarchy there.

10. In comparison with some other Catholic dignitaries behind the Iron Curtain, Metropolitan SLIPYI is in a different, somewhat special position: thus whereas he retains his Soviet citizenship, MIND/STSENYI and BERAN'S release is conditioned by depriving them of their respective ~~nationalities~~ citizenships.

11. Metropolitan SLIPYI was said to be critical of some primitive attacks against the Russians in Ukrainian emigre press and considered Soviet Russian elite both clever and experienced. On this occasion he also mentioned that he had suffered more from his own "compatriots" in KIEV than from Russians in Moscow.

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DATE : 26 Aug 1963

1. According to our Source in Belgium, Cardinal WYSZYNSKI , the Primate of Poland, while on his recent visit to Rome, proposed to Metropolit SLIPYI to go to Poland and take care of Ukrainian catholics there. The Metropolit refused to.

2. According to Father SMUK, Bogdan of UTICA, N.Y., who in August 1963 visited the Metropolit , the latter complained that he was being kept in a golden cage in the Vatican and restricted in his movements. The Metropolit hoped still to return to the Ukraine but was very vague about it. The circles around Archbishop BUCHKO were ,however, very sceptical about it , in particular now, after Pope John's death. The same circles ,however, claimed that SLIPYI'S position in the Vatican was very strong and there were even chances that he might become head of the Eastern Congregation. The Metropolit was very much interested in emigree affairs and expressed to Father SMUK his apprehension about the denationalization of Ukrainian youth abroad. On this occasion he stressed that the patriotic feelings of Ukrainian youth in the Ukraine itself were very strong and he was very optimistic about it.